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THE CATHOLIC LIBRARY ASSOCIATION

# Compton Comment

**T**HE MAN who coined the word "statistics" must have had a mean mind.

Surely he knew that the ability of those ten seemingly innocuous digits to reproduce like rabbits and to interchange positions could make untold trouble for the world. Why then did he plague us further by applying a term to the operations of these digits that few people can pronounce?

If you have one of those flexible tongues that makes nothing of the word "statistics," just try saying "census statistics" real fast. You did? Congratulations! Anyway, Compton's has "THEM" in its current printing and not only for the United States (1950 census) but for the rest of the world as well. In countries

where no census has been taken since 1945 and for countries which never take a census, Compton's has used the latest official estimates. And a most thorough and complete job it is, as you will discover when you examine your new edition of Compton's.

Probably you will start with the text portion of the encyclopedia, check a few country and state articles, look at the indexes on the backs of the maps. Other changes which you might miss through a hasty examination include the addition of articles on 28 U. S. cities which grew

to encyclopedic stature between the 1940 and the 1950 censuses, the recording of changes in congressional representation for 16 states, changes in the tables of state electoral votes under "Elections," etc.

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the elementary grades through high school. Nevertheless we as publishers like the bouquets thrown our way by librarians who work with adults.

Washington, as everyone knows, is a city of professional migrants. Most everyone there is apt to take off for somewhere else at a moment's notice. When a Washington branch librarian told us that the Compton Fact-Index was her best source of information on the smaller cities and towns, we were pleased but not surprised. We knew it all the time. Did you?

L. J. L.



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# The Catholic Library World

Official Journal of the CATHOLIC LIBRARY ASSOCIATION

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Indexed in *The Catholic Periodical Index* and *Library Literature*

# THE C.P.I. . . . .

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This report to subscribers of the Catholic Periodical Index will arrive on your desk at a time when your enthusiasm for C.P.I. may be at a rather low ebb. You received a few weeks ago a letter requesting that you pay an assessment to cover the cost of the 1950-52 cumulation; later you received your bill for the current year's indexing, and discovered that rates have been raised considerably; you received the March quarterly three months late; you have not yet received the June quarterly, and will not receive it until mid-October.

We, the new C.P.I. Committee, appointed at the June C.L.A. Conference, knock at your door with some trepidation, but also with a strong conviction that you deserve and will want to know what this is all about. It is our purpose here to lay the facts on the table, tell you what we are doing, and what we propose to do about them, briefly and to the point. Then we hope to persuade you to go along with us as best you can to make *our* C.P.I. what we all want it to be.

First of all may we ask you to re-read the report on the C.P.I. written by Msgr. Koenig which appeared in the 1951 May issue of the C.L.W. to give a background to the present report. You will notice there, as you could also notice in subsequent reports of C.P.I. Committees, that these committees were seriously limited in their effectiveness because they had no read authority. This point was clearly made by Father Tomai, chairman of the last committee. The Executive Council in June in appointing our committee gave us completely detailed authority and responsibility, set up a budget for us to follow, and said in effect: Get to work and settle this CPI business!

Our first duty was to make a definite contract with the editor. Mr. Laurence Leavey asked for time to consider our proposal to him. In the meantime he was considering several other positions that had been offered him. At special meetings held in New York July 12 and in Washington

## CALENDAR OF SCHEDULED EVENTS

1952

- September 26—Greater Cincinnati Unit: Special Fall meeting with Ohio Library Association, Columbus.
- September 28-October 5—Catholic Bible Week: 500th Anniversary of the Gutenberg Bible.
- October 4th—Fourth National Children's Day, in honor of Our Lady of Fatima.
- October 25th—Midwest Unit: 17th Annual Convention. Monte Cassino School, Tulsa, Okla.

1953

- February 2-6th—Temple University, Tenth Annual Reading Institute.
- February 22-28th — CATHOLIC BOOK WEEK.
- April 7-11th—CATHOLIC LIBRARY ASSOCIATION: 27th Annual Conference Deshler-Wallick Hotel, Columbus, Ohio.

. . . . .

July 18-19, Mr. Leavey discussed plans with us in detail, and on July 21 he offered his resignation from CPI in order to accept a very attractive offer elsewhere.

Previous to this we had agreed on the necessity of securing someone to index the material for the September issue because work had not yet begun on the June issue, and the 1950-52 cumulation. There was no other way to keep the CPI from falling further and further in arrears. Mr. Joseph Sprug, Chief of the Preparations Department of the Catholic University of America agreed to do the September quarterly on contract. When Mr. Leavey announced his resignation Mr. Sprug was appointed editor beginning September 1st. Mr. Leavey has agreed to remain in the New York CPI office until December 31st to complete the June issue, to prepare the 1950-52 cumulation, and to work on the 1944-48 cumulation.

The next duty of our committee was to cut costs of production. The average cost of printing a quarterly issue has been in excess

(Continued on page 18)



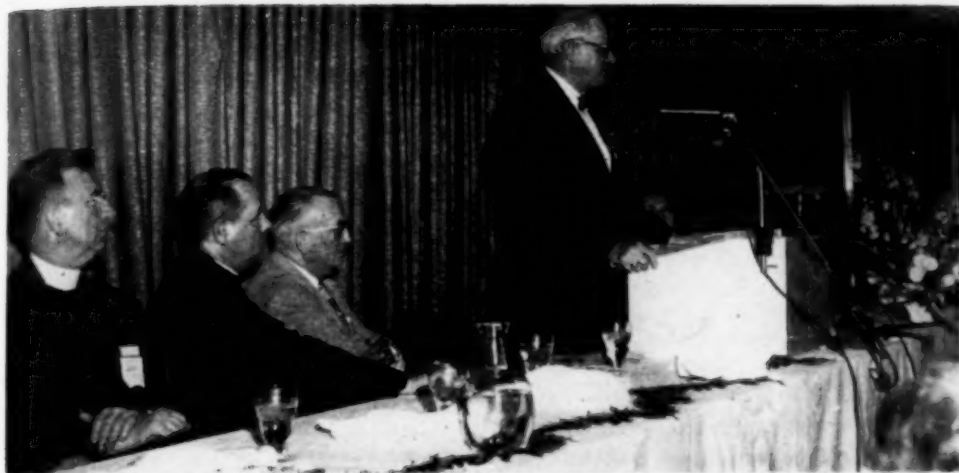


Photo: Sister M. Josephine, G.N.S.H.

DR. O'NEILL ADDRESSES CONFERENCE LUNCHEON

## Semantics and Responsibility

by JAMES M. O'NEILL

. . . . .

As a reader who is a Catholic, there are three problems I should like to present to a group that are eminently concerned with books. These are problems about books, as they concern Catholics: "books for Catholics," "books in controversy," and "censorship."

I have been, may I say, mildly irritated for a number of years by getting circulars, catalogs, from distinguished publishing houses, listing books for Catholics. I have always felt when I got such a circular that—well, it has always reminded me of books for children.

I have not liked the idea that books in history, political science, international relations, social policies and fiction, are written for me as a Catholic. I don't like to read books of those fields that are written for me

as a college professor, or as a graduate of Dartmouth College, or as a former farmer.

I like to read the books that my colleagues are reading and that are not written for Catholics but for literate people that like to read books on such subjects. Now I'm not talking about books on religion or prayer books or books on theology; I'm talking about general books. And it seems to me that when you label books as written for Catholics, you emphasize something which is used as evidence, often inappropriately, to emphasize what enemies of Catholicism, in a country like ours, constantly refer to as the aloofness of Catholics and the way in which Catholics try to shut themselves off from the cultural stream of their time. It seems to me this is inconsistent with the atmosphere of this society, inconsistent with the things that we call the basis of the American way of life. It is vitally inconsistent with the letter that the Holy Father sent to the meeting of Pax Romana in Amsterdam, Holland, two years ago, in which he urged the Catholic intellectuals

Dr. O'Neill addressed the Conference Luncheon on Thursday noon, June 26. Miss Kernan and Father Sheerin spoke at the Second General Session, Friday, June 27. Other Conference papers will be published in a later issue of the CATHOLIC LIBRARY WORLD.

to participate in and to affect the life of their times, the contemporary thought of the societies in which they live.

We cannot affect very much the life of our times by talking and writing to ourselves. If, in order to affect the life of, our times, we have to talk to others, we have to write to others, we have to know how others are reading and writing. It is non-persuasive and in a way inaccurate, to label many of the books we see labeled as "books for Catholics."

### "BOOKS FOR CATHOLICS"

I once wrote to a very distinguished publishing house expressing my irritation and received a courteous letter in reply, mentioning two factors which led them to disagree which was, of course, their privilege. One was, that the system had always worked well and the other was that the Catholic members of the company approved of it and thought that it should be continued. And it has been continued. Neither of those factors affected my opinion. Frequently systems that have worked well might work better if they are somewhat changed and I hesitate to believe that the things are necessarily true because some other Catholic happens to believe in it. Recently, I received a circular in which books by the following authors were labeled "books for Catholics." Now, if they had been labeled "books by Catholics" or "books on Catholic topics, personalities or problems," that would be a legitimate listing; but when the publisher refers to books by the following people as books for Catholics, he is making a mistake in two or three different ways: R. H. Benson, Catherine Burton, Jacques Maritain, Cardinal Newman, Father La Farge, Theodore Maynard, Bishop Sheen and many others. It is possible that these authors would be very happy to have a number of their books read rather by non-Catholics than by Catholics.

In regard to the recent book of mine, *Catholicism and American Freedom*, I should be very much happier to have it read by a few hundred thousand or million non-Catholics than by the same number of Catholics. I like to have it read by non-Cath-

olics. We ought to drop the label, "Books for Catholics." It is not accurate. I doubt that it's persuasive even to some Catholics and if non-Catholics happen to see it, it may be some further evidence, even though it was not intended that way, that Catholics are not supposed to read history and law and politics and economics and fiction and other books of that sort in the same way that others read them.

Now, granted that one's Catholicism may vitally effect the books he chooses, it still does not follow that they ought to be written for him as a Catholic, if they are written in these other fields. It may be that a group such as the Catholic Library Association so intimately connected with the distribution of books, written by Catholics or on Catholic topics, is interested in considering that problem.

### BOOKS IN CONTROVERSY

This opens my second question: Books in Controversy or What shall we do about literally controversial books?

As I have lectured in various parts of the country in the last year or two concerning the relation of Catholics and Catholicism to many of the fundamental aspects of our society in this country, people sometimes rise in the audience in forum period to say "what ought we to do to stop the distribution of Mr. Blanshard's books?" My answer is "nothing." We shouldn't do anything to stop the distribution of his books. That doesn't mean that you have to advertise them or buy them and send them to your friends, or even buy them for yourself, if you don't want to—but I object, and I know Catholic librarians object, at least some of them, to anything like planted suppression of books that are legally distributed in this country to those who want to read them. For instance, I feel that a public or university library ought to (while exercising a certain amount of discretion) buy the books that will most serve their readers. The basic criterion in selecting books for the public in public institutions, at least, should be the books that the public wants. It is not a proper function of the librarians of the public libraries to decide what their

public wants or what the public ought to read.

Any attempt, by Catholic individuals or organizations, to prevent people who want to read Mr. Blanshard from having a chance to read him is not good policy. It is often a tremendous advertisement to Mr. Blanshard's books. He makes, often, an illegitimate use of it, but he can use it. He can use it very effectively, with some people who expect anyway, erroneously, of course, that Catholics do not believe in what we call basic civil liberties: freedom of the press, freedom of speech, and freedom of assembly. It is always a mistake for Catholics publicly, openly, by picketing and boycott or suppression, to try to stop Mr. Blanshard from reaching the public if the public wants to read his books. That, of course, would apply to all the others who are writing books of his sort.

If we really believe in freedom of speech, freedom of the press, freedom of assembly, we have to believe in it for those who want to use such media to propagate ideas that we happen not to believe. Unless we believe in these freedoms for those with whom we disagree, we don't really believe in the freedoms at all. We simply believe in what we happen to believe and that kind of belief, if it is made effective, can be a two-edged sword.

Catholics in this country are in minority, and probably will be in minority for many generations to come. If the public in general gets the idea that only those who are in accord with the majority of opinion may read and publish and speak freely to their fellow citizens, Catholics will be the first to suffer from the suppression of what they want to say to the public. And unless we can talk to the public, unless we can talk to those outside our own church, we are going to have a tough time and our children and our grandchildren are going to have a tougher time than we have, and that is precisely what Mr. Blanshard and his cohorts are working for. They're working for some kind of a prison fence around the Catholics of this country, hoping more completely to exclude them from participation

in the life and affairs of this republic, and anything that gives them ammunition from the Catholics sources seems to me bad tactics, not in accordance with the ideas of our Constitution. It is vitally inconsistent with the statements of the Catholic Bishops of America from the day of John Carroll down to 1948 when the Catholic Bishops in America, meeting in Washington, issued one of the most explicit endorsements of our constitutional provisions and our tradition of freedom of religious opinion that you can find in all American History.

They protested that they did not want, and did not profess, and did not believe in suppression. They affirmed they were not opposed to, rather they were in favor of a system which granted no special privilege to any group in religion, and no interference with the religious freedom of any citizen. That is the essence of the American tradition and the guarantees of the American Constitution.

### THE RIGHT TO BE WRONG

The right to be wrong in the opinion of your neighbor is the essence of civil liberties as we have known them and expressed them in this country since the days of the foundation of the republic. And the right to be wrong in someone else's opinion, the legal right, the right before the law (I do not mean an intellectual right—I mean the legal right) is one of the most precious privileges the Catholic minority of this country possesses. We ought to be very careful not to give those aid who are trying to persuade the great majority of American citizens that we don't believe people have a right to differ with us. This has nothing to do with the freedom and the obligation to promote answers to slanders and attacks, to errors and misconceptions and misrepresentations. That is a very different thing than trying to suppress and prevent other people from reading or hearing those who most violently disagree with us.

I do not expect Catholic librarians to buy and distribute Mr. Blanshard's books; I do not expect the Republican National Committee to distribute the campaign speeches of the Democrats this Fall; I do not expect

the Democratic Committee to distribute the campaign speeches of the Republicans. I'm perfectly willing that each one shall promote and distribute that which he wants. I should object if the Democrats tried to prevent the Republicans from distributing their literature; and I should object if the Republicans tried to prevent the Democrats from distributing their literature.

### "CENSORSHIP"

It is suppression, boycotting, picketing and trying to stop the expressions of opinions with which you can't agree. It is dangerous. It is not only dangerous to Americans, to Catholicism, to our church; it is dangerous to our republic; it is dangerous to the whole basis of what we call the American Way Of Life, and that leads me to a more specific consideration of censorship.

Censorship is one of the most abused words in our current vocabulary. A year or two ago The American Library Association passed, perhaps denunciation is too strong a word, but it was the repudiation of the attempt at censorship of churchmen and church organizations. Whether they mentioned the Legion of Decency or pronouncements of various Catholic Bishops and Catholic organizations in regard to books and movies, or not, I can't say without getting into my files which are not available just now, but that was the point of it.

It was a repudiation or denunciation of certain things which are frequently reported from Catholic officials and Catholic organizations. Now, when a Catholic bishop or Catholic organization characterizes unfavorably or denounces a movie or play or a book, that, of course, is not censorship. And I think we are debasing the coinage of communication when we call it censorship.

It's the expression of free opinion and free society and it doesn't prevent by force anybody from reading anything which he can get to read or from seeing any play or movie which he can get to see. It seems to me that to say that the expressions of the Legion of Decency or of any Catholic official who denounces a play or book are direct censorship, and not to call censorship the review of the dramatic critics in the leading New

York publications when a play opens in New York, not to call that censorship if you call the other censorship, seems to me completely illogical and unintelligent.

A play may go on the boards in New York and be devastatingly criticized next morning by seven or eight New York publications and it's career ended for all time. Such organizations as the American Library Association do not protest against that, but let the Legion of Decency or Cardinal Spellman make a similar public pronouncement and they call it censorship. As a matter of fact you know, a few years ago, the dropping of annual subscriptions to the *Nation* was called by literate and responsible people, "censorship," "the violation of civil liberties," "banning of books," "thought control," "the violation of constitutional rights," as though the Constitution of United States prohibited a subscriber from dropping his subscription in the *Nation*. Now that was actually the point of a document, signed by people of great and specific influence in this country, because they had accepted the false statement that the dropping of the subscription to the *Nation* by the New York Superintendent of Schools was the result of the action of the Catholic Church. This was totally false, of course. It hadn't a scrap of evidence to rest on, and further even if that were true, it was not censorship.

Now censorship is the prohibiting in advance of publication. It is punishing someone who violates such a prohibition and must have force behind it to be effective. Expressions of the opinions of private writers, critics, or organizations, or individuals cannot be censorship. Any arrangement which would prohibit the expression of these various Catholic opinions, which it was thought the American Library Association statements were obviously aiming at, and not prohibiting all criticism of books and plays and movies, would be about as fundamental a violation of civil liberties as you could get.

Mr. Blanshard in his book was very much concerned, as you may know, because the Johnson-Hayes office for the movies had a Catholic as an administrator. He said (I don't know whether it's true or not) that



the Code, as in force, is written by a Catholic priest. Well, suppose it was. In a free country like ours, are not movie organizations free to hire the critics and advisors they want, even if they happen to hire Catholics, as a publishing house is free to hire editors and critics, readers of manuscripts. If it is censorship for the Hayes office or the Johnson office to advise the movie producers that it is bad business to put out a certain movie without this or that revision, then it is obviously censorship for the editors at Harpers, or Scribners, or Macmillan, or Longmans Green or any other company to advise the company that it's bad business to publish this manuscript. If one is censorship the other is censorship.

It disturbs me particularly when I see this confusion expressed in the question and decisions of the Supreme Court of the United States. When the *Miracle* case came before the Supreme Court recently, in the period for arguments, the question arose. The lawyer for the movie took the position that he wanted all censorship of movies stopped and prohibited. Under questioning, the movie attorney, instead of saying no they don't have any censorship, says they have their own censors, referring to the activity of the Johnson office. Now when the attorney for the movie industry refers to that office as an office of censorship, it seems to me he is doing a great disservice to the people that he ought to be representing. He is confusing the public as to what is censorship and what isn't censorship, because again I submit that the Hayes office in advising his employers of what he thinks is good and bad business. If that is censorship, then I think the editorial staff and every publishing house in America are exercising censorship. If you are not to have that sort of thing, the publishing houses would, I suppose, have to publish everything which was submitted to them, which would mean they would go out of business in a very short time and we wouldn't have any publishing.

This sort of confusion in regard to a very important word is a very important thing, it seems to me, for Catholics and those who

are interested in Catholic books. We ought to try to promote the education of the public, even of the Supreme Court, in regard to what the correct definition of the word "censorship" is in terms which will bear weight in courts of law—explicitly stated according to law and the Constitution. The actual statements made in the decisions in regard to the *Miracle* case were quite absurd.

### SACRILEGE?

It has been said that the Supreme Court decided that the *Miracle* was not sacrilegious. The attorney for the movie industry argued before the Court that, while Cardinal Spellman called it sacrilegious, the consensus of Christian opinion was that it was not. Now it seems to me that it's quite irrelevant, so far as the Supreme Court was concerned or any other court, whether Cardinal Spellman was right or the consensus of Christian opinion was right, or whether or not the Supreme Court justices considered that film sacrilegious.

The law required the Board of Censors, set up by the law of the State of New York, to prohibit the showing a movie which was sacrilegious. Now, what could that mean? It could only mean a movie which the Board thought was sacrilegious. They couldn't very well take a referendum of the people of the State of New York and get a vote on whether it was sacrilegious or not. They were told that their responsibility was to stop a movie which was sacrilegious, which could only mean a movie that they thought was sacrilegious. Every member on the board thought the *Miracle* was sacrilegious. Under their oath of office and the law, they had no problem at all. If they thought it was sacrilegious, whether you or I or anyone else would agree with them, they had only one course of action open to them—to stop it. That is what the law required of them. The court, though they talked variously about it, decided only that it was improper for the state of New York to have a law which called for such an exercise of opinion on the part of the Board. They said that they were not, of course, extending it beyond this one word. The other words



in the law are obscene and immoral. Now what is the board of censors going to do when they come to a movie which they decide unanimously is immoral; when they make a decision, then many of the people who don't agree with them at all that it is immoral begin to protest. It is not necessarily easier to get unanimity of opinion in regard to what is immoral than it is in regard to what is sacrilegious, or even in regard to what is obscene. One can, of course, cite instances in which most decent people would agree that a particular movie is obscene or that another particular movie is immoral. But when you have a movie on which you can get that kind of consensus, it will probably never reach the Supreme Court. The ones which reach the Supreme Court and enter into important court controversy are those on which important people really disagree.

There is one other point of interest in a number of decisions of the Supreme Court—that in coming to a decision that a movie was sacrilegious, they really have to come to a religious opinion. Their opinion as to whether or not a thing is sacrilegious depends largely upon their private religion. There seems to be a current conviction that it is improper for American courts, perhaps improper for American lawyers and judges and police officers, even in many instances for teachers, to allow concepts of religion to influence their thinking in any way. One's thinking may be influenced by economic theories and beliefs, by political theories and beliefs, by various other kinds of theories and beliefs; but we are reaching a state in this society under the leadership of the present Supreme Court, in which it is almost treason to let any religious idea influence one's thinking. What is there in the constitutions and laws of the United States that prohibits anyone from being influenced by religion while it is permissible to be influenced by politics or economics or international concepts and so forth and so forth? This is illogical, improper, and thoroughly dangerous—not only to those of us who have some respect for religion—but dangerous to the whole basis of

our society as a free society. It comes down to what you are going to do about censorship. It is possible to do something for literacy and accuracy in application of the word censorship. Is the exercise of any religious thought to be permissible under the present decision and thinking of the Supreme Court of the United States?

The Catholic Library Association is almost an ideal organization, to take action before we are lost in complete confusion in regard to the misuse of the concept of censorship, and, along with it, the banning of any permissible use of a religious idea or thought in connection with any public problem. Those two things I think are both important in a great deal of current thinking and particularly in the expression of that thinking by various members of the Supreme Court of the United States.

### CLAIRVOYANCE

There was one other thing that stirred me very much in this decision. In the official decision of the court, written, I believe, by Mr. Justice Clark, he said that under the law that existed in New York State, banning a sacrilegious movie, the board would inevitably decide in favor of the largest and most vocal group in the republic. Now if that's true, it's true only because the court had some peculiar insight into the working of the minds of whatever individuals might be on this Board in which invested the responsibility for carrying out the New York State law in this matter. I can't see that their readings of the minds of men who may be appointed next year or the year after to that Board, has any necessary relation to the laws of the Constitution. In other words, at that point, the United States Supreme Court would indulge in something more like fortune-telling than anything one should find in a decision of a Supreme Court case.

Now, these things trouble me. I like to trouble others so I'm passing them on to the Catholic Library Association. I sincerely hope that they'll trouble you, at least mildly. Perhaps you can do something about it. I doubt if any one individual can.

# The Catholic Magazine: Mirror or Guide?

REV. JOHN B. SHEERIN

Editor, *The Catholic World*

It is not uncommon to meet with American Catholics who look with cool condescension on American Catholic magazines in general. As an editor of one of the oldest American Catholic journals I believe that the American Catholic magazine is in a healthy condition and that the prospects for the future are very bright.

We hear it said that American Catholics lag in the march of thought, that their mental horizon is limited and their intellectual curiosity almost zero. Nowhere is this more evident, according to certain critics, than in our magazines. By contrast the French Catholic magazines are alleged to manifest a high degree of intellectual alertness and a willing readiness to throw off encrusted traditions in order to adapt Catholic teachings to the changing circumstances of our unhappy times.

A little explanation is, I think, in order. Just why are French Catholic thinkers so ready to renounce the past and to discard the non-essentials that have mossed around the Catholic Church in France for so many centuries? Because the Church in France has lost the common people. In their eagerness to reclaim the lost millions, the French leaders preach the workingman's Christ and his love for the common people. They are attempting quite belatedly to prove that their shepherds have actually abandoned the ivory towers in which they wrote such exquisite literature and have come down to minister to the needs of their flocks. Briefly, the French Catholics have been compelled to face the fact that France evangelically is no longer even a mission country, it is a desert.

When criticism is levelled at American Catholic magazines for being too popular it means that the Church in America is close to the people. We don't need to theorize

and experiment with novel apostolic devices to win the common people; we haven't lost them as in France. We have the astounding total of 329 Catholic magazines in the United States and the overwhelming majority are geared to a very ordinary intelligence level.

If a critic makes no attempt to compare our magazines, with those of France, perhaps he will raise his eyebrows and rhapsodize over the British magazines such as *The Month*, *Blackfriars*, *The Tablet*, *The Dublin Review*. Now it is imperative that we give proper credit to British Catholics for the maintenance of such superior journals but at the same time, it is very much in order to ask: where are the popular magazines that should be serving the bulk of the British Catholic population in this era of the so-called Common Man? Secondly, in his astonishment at the amazing number of popular Catholic magazines in America a foreign observer should not forget that a surprisingly large number of scholarly and intellectual reviews are quietly issuing from our presses sans publicity.

In the April 22, 1950 issue of the (London) *Tablet*, Erik von Kuehnelt-Leddihn wrote an article entitled "American Catholics Revisited." Particularly provoking to certain irate correspondents were his remarks about American Catholic magazines as an index of the status of American Catholic culture and scholarship. And I must note that not all the complainants were American.

According to Kuehnelt-Leddihn, America is just now emerging from the ghetto or the state of siege mentality or whatever else you might call our defensive attitude. These growing pains present a problem. There are in America, according to him, a host of

petty, pietistic magazines of what he describes as the "Ave Maria Chimes" type. (Just what magazine he has in mind is hard to say. The *Ave Maria* editorials, for instance, are mature and thoroughly competent and the very reverse of pietistic.) But over against these numerous saccharine journals, says Kuehnelt-Leddihn, is a handful of small magazines trying desperately to fall over backwards to prove that Catholics need not be pietistic and that they are in fact regular fellows like the rest of Americans. However he does concede that there are a few good Catholic magazines here such as *Review of Politics*, *Thomist* and *Thought*. *Theological Studies* he commended for its scholarship but lamented that it was only a "Jesuit house-organ." *Integrity* and *Today* he praised not so much for their matter as for their spirit, freshness and enthusiasm.

Lancelot Sheppard took him to task by reminding him that American pietistic magazines are no worse than their European counterparts and he rebuked him for omitting *Commonweal* and *Catholic World*, *America* and *Orate Fratres* from his white list. Kuehnelt-Leddihn closed the controversy by conceding that *Commonweal* and *Catholic World* were superior magazines but explaining that he had omitted them simply because he was a frequent contributor to these periodicals and felt that praise for them might sound like self-adulation.

It seems to me that editors of our better Catholic magazines are making substantial strides forward in the intellectual sphere. We are not as bold and daring as the French editors. Perhaps I might describe the attitude of the American Catholic editor in the following lines from "Catholic Thought in France" by Gaeton Bernoville (Dublin Review, 4th Quarter, 1950: p. 30). "This is indeed a prodigious effervescence peculiar to France, which is beheld with astonishment and disquiet by Catholics in neighboring countries and overseas. It denotes vitality and richness, but also disequilibrium and disorientation. It gives ground for the most hopeful and the most risky possibilities at one and the same time. The stakes are not merely accessory elements, but essen-

tials. Will those essentials be saved or lost in the final reckoning?"

### FORMING PUBLIC OPINION

It is no easy task for the editor of a thoughtful magazine to help form public opinion today. The Holy Father, in his address to the International Convention of the Press in 1948 said that Catholic editors are not to dictate or regulate public opinion but to help remove obstacles and prejudices in its path. Public opinion, according to the Holy Father, is the echo of events in the conscience of a man who has a sense of responsibility for the common good. He censured those editors who indulged in an unreal spirituality, thinking that religion has nothing to do with current problems, as well as those who suffer from a defeatist materialism. He would have Catholic editors frank and fearless even in matters pertaining to ecclesiastical affairs. In commenting on Church practices or opinions, they should entertain a profound reverence for the Church but they should not slink into an attitude of mute servility.

But in helping to form public opinion the Catholic editor encounters two streams of tendency in contemporary Catholic thinking, the conservative and the radical. It is not easy for him to steer between the Scylla of intransigent resistance to change and the Charybdis of sheer relativism. He knows he can exercise a great generosity of mind to new movements, especially in social welfare, but he also knows that mere receptiveness to new ideas does not make them true and valid. He knows that the Catholic Church is neither a party of the Left nor of the Right; it is above politics. Yet he remembers that European churchmen unfortunately leaned heavily to the Right, and in tying themselves up with the Throne they lost the people and imperilled the Church itself. That sad experience leads editors to throw their weight on the side of the Left and the Common People today, but we have to be very careful. In the great movement for social amelioration, many of the camp-followers are atheist humanists, and so in supporting popular causes, we have to be sure we are not supporting organizations or thinkers who are

anti-God. In other words, the great problem of the Catholic editor is to fight socialism while supporting its platform of equal opportunity for all and fair distribution of wealth.

I don't know of any geniuses in our editorial chairs today. There is no Orestes Brownson or McMasters. But our magazines of thought and opinion are superior chiefly because of the expertness of the contributors to the magazines. I refer only to those writers who explain or interpret, not to the creative artists. Of the latter we have very few and in that quarter I don't think our prospects are very bright. Thomas Merton, Sister Madaleva, Richard Sullivan, J. F. Powers, perhaps Joe Dever and a few others show unusual skill but we soon exhaust the list of luminaries in creative literature. I can assure you however that a vast amount of competently written articles and essay material comes to my desk and my only regret is that my schedule permits publication of so few of these manuscripts.

### FATALISM OR HOPE

One particularly pleasant feature of these articles is their optimism. Not a Rotarian optimism but solidly-grounded hope. I think it is quite extraordinary that Catholics should be so successful in resisting the chief literary temptation of our time: anxiety. Dr. Norman Vincent Peale recently said that St. Vitus is the patron saint of the Americas and that Americans generally are so nervous that you cannot put them to sleep with a good sermon. President Dodds of Princeton said, in a talk to the Alumni: "If I were asked to describe in one phrase the most dangerous manifestation of our national psychology, I should say that it is a prevailing sense of insecurity. Indeed when people come together these days to talk about the future of the Republic, they seem inevitably to lapse into fatalism, as if we were living under a sub-conscious sense of doom."

For that reason it is encouraging to read so much Catholic writing that is filled with hope for the future. Moreover, I think the writers are able to convey that mood to their readers to a very satisfying degree. Even

though they may quarrel with the views expressed in certain articles, readers are convinced that our faith can be successfully applied to modern problems, that Catholicism is every making itself "more present in the world," that Man has a very definite destiny beyond the stars. It is at least a minor triumph for a writer to sow the seeds of optimism in an age of disillusion and disenchantment.

### INSIGHT, COMPETENCE

This broad welcome to new ideas, this confidence in our ability to solve our problems, are evident in most of our American Catholic magazines of thought and opinion.

To begin with there is *Theological Studies*. Kuehnelt-Leddihn called it a "Jesuit house-organ." I suppose he meant to indicate its small number of subscribers, but since when has that had anything to do with the merits of a magazine? Father John Courtney Murray, its editor, has contributed to its columns numerous articles on that most vital of all questions in these days of Catholic-Protestant tension, the question of Church and State. Few European writers today possess his insight, cultural sensitiveness, theological erudition and all-round scholarly competence.

Then there is *Cross Currents*, a scholarly quarterly reprinting the best specimens of European thought. Proposing "to explore the implications of Christianity for our times" it keeps us in touch with men like Blondel, Danielou, Picard, Guardini and Congar. *Renaissance* is another bright star. It attempts to transport the excitement of French Catholic renewal to our shores but gives that French apostolic enthusiasm an American flavor. We can gain much from this French intellectual ferment but we must remember Marseilles is not New York and the French elan must be adapted to our psychology and background.

*Worship*, formerly *Orate Fratres*, acquaints us with the latest developments in the Liturgical Movement. It is interesting to read for instance in the May number Cardinal Schuster's article asserting that America, rather than the Latin countries, is the most promising soil for the liturgical apostolate. Finally there are *America* and



*Commonweal* and the *Sign* with which you are all familiar: also the pocket-sized *Catholic Digest* and *Information*.

There are some defects that time will correct. Certain editors are so cocksure of themselves and of the ideas they support. Others are timid, afraid to speak out against some public figure or policy that is popular in Catholic circles. Then there is the question of circulation. Our better magazines have large deficits generally through lack of subscribers but we can console ourselves with Lancelot Sheppard's remark in *Unitas* sometime ago to the effect that the combined circulation of *Blackfriars*, *Downside Review*, *Dublin Review*, *Month* and

*Wind and Rain* probably does not reach 12,000. *America*, *Commonweal*, *Catholic World* each exceed that figure but I think I can safely say that all Catholic quality magazines must operate under a deficit.

In conclusion the status of the American Catholic magazine is encouraging. Our popular magazines are becoming less pietistic and almost all concern themselves with current problems. But in the quality field the prospects are still better. Come hell or high water; come television, come pocket books, come quickie magazines, I am convinced that American Catholic "quality" and scholarly magazines can look for sunny days ahead.

## American Catholic Writing: A Publisher's View

by Julie Kernan

Religion Editor, David McKay Co.

As an editor, I welcome an opportunity to thank you for your unfailing support over the years. The editor and the librarian have more in common than meets the eye. Only those who work in publishing can know what it has meant to have the good advice and judgment of Catholic librarians, the benefit of their suggestions—and yes, quiet criticism when this was needed.

It is necessary to examine a slightly controversial point in order to define the meaning of Catholic "trade" or "general books" with which we are here concerned. Dr. James M. O'Neill, the able author and speaker, disapproves of the term "Catholic books" or "Books for Catholic readers" to denote general books written by Catholic authors and reflecting, perhaps only implicitly, our concept of life, or those books of biography, history, fiction dealing with Catholic subjects or of particular interest to Catholic readers. I think that it is no one's intention to imply that they are intended by the publisher *only* for Catholic readers or are written only for them, or

should be published only by Catholic firms and distributed only by Catholic bookstores. The term "Catholic trade book" has now a much broader meaning, in the publishing world, at least. General publishers do not take on these books merely because they are Catholic—they can and do carry these novels, these biographies and historical works on their general list—but often they are influenced in part by the fact that there has been built up through the painstaking effort of the past twenty years an audience particularly interested in these books, an audience of which librarians form no small part both in numbers and because of their influence on the reading habits of your community. But no publisher thinks or intends to suggest that the market for these books is limited to Catholics.

It is because of this hard core of interested readers that the publisher gets out his special appeals to the Catholic readers just as he issues a special issue of juveniles or college books. We are familiar with different classifications of the same book—



with the double listing, for instance, of books in the text-book field when they are also suitable for the general market, or books for older children when they are also suitable for their elders.

"Catholic books," in the best sense, are not alone for Catholic readers. There is no special gimmick or vocabulary for them; they are for everyone. And a good Catholic book is now considered a good book on any publisher's list. In fact the general publishers' interest in the field has become so lively as to be a little embarrassing. It is embarrassing because one fears the demand for them—for good ones of course—is in excess of the supply of manuscripts being produced by the authors.

Within the past month one of the largest general publishing firms in the United States—Doubleday & Co.—has added a Catholic textbook department to its many and varied activities. This same firm has been active in the past several years building up a list of general Catholic books. We know that other important general publishers have long been in the field; still others are planning developments along this line. The old and established Catholic houses are seeking to enlarge their trade book departments; newcomers in their field are active and successful. In brief, the American publisher has looked upon the Catholic book market and found that it is good.

What is behind this extraordinary interest of publishers and are their expectations realistic? They are realistic to the extent that publishers can solve their distribution problem and can find suitable writers and their manuscripts.

The matter of distribution is not simple, and many aspects of it are still in the experimental stage. On the surface it appears very good. Catholic trade books have been found consistently on best seller lists for the past four or five years. There are four Catholic bookclubs for adults and several for children. Lending libraries and information centers have sprung up throughout the country; librarians are active and well-informed; Catholic periodicals and papers are devoting more and more attention to book reviews.

Yet to overestimate this market and to think that the 30 million Catholics in the United States are avid readers of Catholic books is to be mistaken—there is even a question of whether many of them are book readers at all, a question which applies to any other cross-section of the American public. They are widely scattered; in large areas of the country there are no active book centers such as we find in New York, Boston, Chicago and other large cities. We might think that our Book Clubs provide the answer—yet the four Catholic book clubs in existence do not together count 30,000 members. They do count for much in the publishers' reckoning, however, and we shall come back to this matter later.

### FINDING MANUSCRIPTS

Plainly, to make a success of his Catholic books the publisher must go outside the existing special channels of distribution. He must reach the general public—the reviewing and advertising media and the bookstores; he must build up his own list of individual buyers; he must prepare and print special circulars and catalogues; he must keep in touch with libraries, jobbers, and bookstores, with the Army, Navy and Air Force buying services. His representatives and editors must know something of the general intellectual trends of this country. To reach and hold these markets our trade book must come up to the best in the literary field. So now we are back to the crux of the whole situation—the supply of good manuscripts available to the American publisher.

In the fiction field, especially, we still have to look to Europe. Few American names compare to Evelyn Waugh or Sheila Kaye-Smith in England, to Mauriac or Bernanos in France, to Michael McLaverty or Kate O'Brien in Ireland, or to the recently discovered—here at least—German writer Werner Bergengruen, or to the Italian Guareschi of *Don Camillo* fame. Even such large monetary awards as were offered by the Christopher contest have produced no major work of fiction.

Perhaps we are going at this thing from the wrong end. Are we helping young novelists to write, are we encouraging them

in the wisest way? Would it not be better to give a number of smaller cash prizes in the form of scholarships or subsidies to aid with the completion of unfinished manuscripts. Do we have enough groups comparable to the Bread Loaf Conferences or do we encourage our young writers to attend these workshops? And I sometimes wonder if publishers' editors give the help to creative writers that they might—although I fully realize the difficulty in finding time for this in the present economic set-up of publishing. I was greatly impressed upon reading the Maxwell Perkins letters to Scribner authors, so ably edited and published after his death by his successor John Hall Wheelock. We are prone to believe that the books of Thomas Wolfe, of F. Scott Fitzgerald, of Hemingway and others sprang full-fledged from the head of Zeus. This is a mistake. These letters of Mr. Perkins (they must have taken him hours to write, and besides we know that he worked with the authors in person) these letters show to what extent he followed the work of and collaborated with his writers, discussed their problems with them, never imposing his own opinion but pointing out the way, sometimes several ways, to the logical consummation of a plot, the creation of atmosphere, to a more poignant literary effect.

Perhaps our critics can help the creative writer more than they do. It is not enough to acclaim a new talent, or condemn a poor book, or to expatiate upon its mistakes in fact, or the moral ideas implicit in a work of fiction. Not many reviewers go into the matter of flaws in technique, so that a young writer may improve his method when he sits down to write a second novel.

#### WRITERS' MATERIALS

We do have Catholic novelists in America—some of them show promise. We should try to encourage them more fully—a first mediocre novel is not necessarily the end of a writing career—we should try to give them the comprehension that is due the artist in a most difficult field. Perhaps we can suggest new fields for their efforts.

There is no dearth of material for the novelist in our modern American life. In *The Cardinal*, Henry Morton Robinson

touched on enough topics for many novels. Whatever we may think of his work, he indicated the potentialities of his subject and pointed out paths to future authors who could learn much from his competent technique and style. But I would like to say here that all Catholic novels need not to be about priests or nuns—there is also stuff for novels in the hearts of men and women and even children everywhere.

Novelists are perhaps missing another opportunity in the field of the historical novel. Willa Cather pointed out its possibilities in *Death Comes for the Archbishop*, but few Catholic writers have emulated her, or written biography or history in creative terms. Yet we have the material and background at our doorstep, and rich American traditions offering rich ore for exploration.

In the fields of biography and history there are able American authors who consistently write and publish. There is more to be done, but the achievement is impressive. My only fear is that due to economic pressure and publisher demand, some of our writers are turning out too many books. This is a difficult matter to control but should give us pause. The production of inferior books not only hurts the author and publishers, but the hard-won position which Catholic books have gained in the general critical picture and in distribution.

Meetings such as this are of great promise for the future of Catholic books, because in addition to the technical library problems discussed, they offer a forum for summing up the general book position before an audience both sympathetic and wise. Librarians are in an excellent position to advise and furnish writers with information—Dr. O'Neill has said that he could not have written his book in reply to Blanshard without the splendid cooperation of four or five of our librarians whom he named. Librarians are able to point out to writers the advantages of better writing, of thorough scholarship and adequate research. They are in the same position vis-à-vis publishers, and can be of great help in another direction as well: to inform them of those areas of writing which are not sufficiently developed or of the need of books in a

particular subject. I know that the suggestions of Catholic librarians *have* already brought many books into being, as their active interest has kept them alive after publication.

### "CATHOLIC BOOKS"

It may not be common knowledge to those who object to the term "Catholic novel" that such a novel has about six times the life span of fiction not in this field. Most publishers keep their Catholic fiction in print for many years—a steady and faithful demand makes this possible. Even if his novel is not a best seller in the beginning, the writer of a Catholic book draws his royalties over a longer period of time.

We have noted the importance of Book Clubs to the publisher even when orders are not large. No publisher's list is made up of best sellers, but of a large number of books which sell reasonably well and supply a number of needs. To produce any book today requires a minimum first printing of 5,000 to 7,000 copies depending on length, illustrations, format, etc. This figure was formerly 2,500 to 3,000 copies, but production and advertising costs have risen over 100% and it would price a book out of the market to increase the retail price to this extent. The only answer is to make larger printings and spread costs over a greater number of copies. The publisher must therefore feel sure of a minimum sale in order to invest in the first printing of

what he regards as a good book—he does not look for complete coverage for his whole edition. A Book Club selection of two or three thousand copies is of great advantage to him, and an honor most eagerly sought. In addition the Book Club publicity and the accolade of its selection is of great help in selling his own edition.

We sometimes hear people say, "Wouldn't it be better to take all these smaller book clubs and throw them into one?" I, personally, do not think so. With four book clubs not twelve but forty-eight books, receive greater distribution annually (there are actually more, for certain of these clubs offer a second choice or dividend to their members). The clubs cater to different tastes and needs. They show a healthy independence in intellectual matters. The Book Clubs have done a good job in the past in establishing the position of the Catholic book and they are doing a valuable service today. But they can never be the total answer to the distribution of Catholic books, or indeed to the Catholic readers requirements for books in general.

Book needs of Catholic readers are individual. Far from endowing us with "a mass mind," I believe our Faith has taught us how to think and analyze. We do read general books and our own as well. In this work of advising the individual reader librarians play a leading role. Publishers give them recognition and gratitude.

### THE GENERAL INTERLIBRARY LOAN CODE—1952

The General Interlibrary Loan Code 1952, prepared by the Committee on Interlibrary Loans of the Association of College and Reference Libraries, was presented briefly to two meetings at the Convention in June by Mrs. Margaret D. Uridge, a member of that Committee. The College Section voted unanimous acceptance of the Code. It was presented at the meeting of the Advisory Board, which group later accepted it for the Catholic Library Association. It has also been accepted by six other national library associations, meeting in conventions this past summer, including the Council of the American Library Association.

The Code is the result of two years of work by the Committee, and includes the suggestions and assistance of over 75 librarians representing all types of libraries throughout the country. It is a revision and enlargement of the ALA Interlibrary Code of 1940, re-affirming the policy

statements in that earlier code and establishing standard procedures as a means of cutting the costs and controlling the greatly increased volume of interlibrary loans. It provides a manual for those librarians who have to handle interlibrary loans with no previous training or experience in that service. Furthermore, it helps to correct abuses of the interlibrary loan privilege and reminds librarians that the service is a courtesy and not a right.

The General Interlibrary Loan Code 1952 is being published in the October 1952 issue of *College and Research Libraries*, with three papers on interlibrary loans that were presented in February at the ACRL Reference Section midwinter meeting. Reprints of the Code itself, with its introductory preface, will be available from Gaylor Brothers (Syracuse, N.Y.) for a nominal sum after November 1st.

## THE C.P.I. . . . .

*(begins on page 2)*

of \$1,500. By a imitating method used at the Library of Congress for some years, and adapting it to our needs we will be able to cut costs approximately 60%. The method briefly is this: cards are typed with an I.B.M. Electric Typewriter, arranged on boards, photographed, and reduced to regular 6 point type size. The end product is thoroughly satisfactory, as legible as letter press printing, more quickly produced, and at least two proof readings are eliminated. Cards after being photographed are filed away for future use in cumulations. Further substantial savings are made by using a three-column page. A two column page, however, will be used in bound cumulations to provide uniform size in shelving with previous issues. The new volume beginning with the September quarterly will be in the new style. Because, in the future, the five year cumulations cannot be bound in one volume, it is our plan to provide subscribers with a three year coverage cumulation. You will receive three quarterly issues: September, December and March in three column style, and the June issue will be a bound cumulation of the year in two column style.

Why raise the rates now? Because the rates you have been paying did not meet production costs. Income from subscribers amounted to a little more than \$12,000. Costs were over \$20,000. Hence the assessment, and hence the increase in rates, which should have been introduced two years ago. Income from the new rates is needed chiefly to pay for the expensive letterpress work we are forced to continue for the present volume and the 1950-52 and 1944-48 cumulations. When these services are completed, the lead type held in storage can be sold for something in the neighborhood of \$3,500.

What about up-to-date indexing service? A series of surgical operations undergone by Mr. Leavey have caused the delay in the past few quarterly issues. By doubling the indexing staff this summer we are catching up. You will receive the September quarterly about the same time you receive

the June quarterly. Henceforth we have every reason to believe issues will appear on time.

When will rates be lowered again? Within two years. We feel by that time the past debts will be paid, and we can operate entirely on a budget based on current costs. We feel you should know that salaries and rent are also lower this coming year, except for the present six months, July 1 to December 31st, when a double expense is incurred in order to bring the CPI up-to-date. Every effort is being made to cut costs and yet to retain the quality of indexing.

How about new titles to be indexed? Our committee is waiting for your votes on the questionnaires sent out by Father Tomai. These are being tabulated as they are received. The titles you select will be included beginning with the December issue, and in the annual cumulation in June you will find the June to September material included. We cannot put this material in the September issue because we do not know yet what you want. You will not be charged for these additional titles this year. You will receive, however, a new check-list of titles in December or January, and your next year's rate will be determined by your responses. You have not received such a check-list for four years which means that you have not been charged for any new periodicals added to your library since that time.

The success of the Index depends upon you. We realize only too well the sacrifice your library will have to make to meet the new rates. We urge you to see it through this period of adjustment. To drop your subscription now may be fatal to the project. Rather than do this make every effort to secure at least one more subscriber in your locality. An increase in the number of subscribers is the real answer to the problem, and will be the surest means of reducing your subscription rate.

Our committee has every confidence in Mr. Sprug, the new editor. He has had nearly five years excellent experience in cataloging and Catholic subject heading work; he has done a considerable amount of indexing and has had formal training in it;



he has taught a course in indexing; he has had theological training; and he is a thoroughly conscientious and zealous worker. The new office is in the library building at Catholic University close to the bibliography and reference departments. Mr. Sprug will have the assistance and advice of the library staff, and particularly that of Father Oliver Kapsner, reference librarian of the University. Miss Ann McMaster is his new secretary. She has had editorial experience, holds a Master's degree in English, and has had experience with the I.B.M. electric typewriter.

The Committee is grateful to all who have assisted in the work entailed in these changes, and particularly to Mr. Eugene P. Willging, Director of Libraries at Catholic University for releasing Mr. Sprug from his present position at a real sacrifice.

In the name of the Committee and of all the members of the Association, we wish

here to express the appreciation that is so richly deserved by Mr. Leavey for the fourteen years of devoted work he has given to CPI. In completing one era of the publication of this important tool of Catholic scholarship and finishing up the loose ends that are inevitable in any change of editorship, he rounds out a career of excellent service to Catholic librarians. He carries with him the gratitude of all of us for past performance, and the heartiest of wishes for success in his new field of endeavor, which offers him greater opportunities for advancement and service.

Respectfully submitted,

REV. JAMES J. KORTENDICK, S.S.,  
*Chairman*

RIGHT REVEREND HARRY C.

KOENIG

REV. A. HOMER MATTLIN, S.J.

DOROTHY CROMIEN

JOSEPH HART

# CONFERENCE MINUTES

## 26th ANNUAL CONFERENCE

Hotel Park Sheraton, New York

### FIRST GENERAL SESSION

The first General Session of the 26th Annual Convention of the Catholic Library Association was held in the Ballroom of the Park Sheraton Hotel in New York, on Wednesday, June 25th, 1952 at 2:30 P.M. Present on the stage were Mr. John M. O'Loughlin, President, Sister Regina Miriam, C.S.J., Chairman of the Local Arrangements Committee, Brother Aurelian Thomas, F.S.C., Secretary of the meeting, and the Reverend Fathers Joseph B. Code and Francis B. Thornton.

The meeting was called to order by Sister Regina Miriam who welcomed the group to their first New York meeting, outlined her position amongst the three Library Units of the Metropolitan district, as Chairman of the oldest Unit in the Association.

The first address of the afternoon was delivered by the President, Mr. John M. O'Loughlin, who from experience admirably summed up the position of the Catholic novel in America, since the foundation of the Association some thirty years ago.

Doctor Code, in his paper on American Catholic History and the Librarian, paid high tribute to the Catholic influence in American life. He lauded Doctor Purcell, John Gilmary Shea and Peter Guilday for their attitude on American historic problems in integrating Catholic culture with the American culture. He outlined the formation of an Institute for the study of American Catholic history, who with their scientific bases would hand their problems on to students versed in a method of expressing themselves. From these two sources would come the publication of a Journal that would deal exclusively with questions of American Catholic history. He pointed out the importance of that literary criticism which inveighs not so much against textbooks for Catholic students as against the untruths or half truths concerning Catholics that creep into textbooks for public schools. He concluded by urging librarians to cultivate an intelligent sense of archival material which will, in time, be of great benefit to American Catholic historians.

Father Thornton in his paper on American Catholic biography was provocative, personal,



and at times elicited hearty responses from the audience by his wit and by his presentation of what he called his "Thurberish" excursions into some of the incidents of his early life. He went on to stress what he considered the real soul of America in the Midwest insurgence that gave American culture such writers as Twain, Pound, Eliot and Cather.

At this point Sister Regina Miriam paid high tribute to Mr. Laurence Leavey, complimenting him on his help in arranging for the Convention and presented Mrs. Jeannette Murphy Lynn, the new Executive Secretary.

At a motion of Mr. O'Loughlin, seconded by Father King, the first General Session was adjourned at 4:15 P.M.

BRO. AURELIAN THOMAS, F.S.C.  
Secretary

## BUSINESS SESSION

Presiding: Mr. O'Loughlin.

Invocation: Father Bouwhuis, S.J.

Because of the pressure of urgent business the president waived preliminary formalities and began the session with sincere thanks to the retiring Committee on the CATHOLIC PERIODICAL INDEX. Father Francis P. Tomai, S.M.M., and the four members of the committee have spent a very great deal of time upon the difficult business of determining a policy for its management, culminating with a plan for funding the outstanding debt by means of the special assessment on subscribers to the 1951/52 volume, and the outline of a change to a new and less costly method of printing by photo-offset. Upon the basis of their recommendations a new committee, with power to supervise all activity and to determine policy, is appointed by the president, with Rev. James J. Kortendick, S.S., head of the Department of Library Science, Catholic University of America, as chairman.

Father Bouwhuis, reporting for the Executive Council, presented a statement of the duties of this Committee:

- "1. to appoint an editor, to arrange the terms of a contract with him, and to supervise his work;
2. to prepare a detailed budget for the editorial and business management of the INDEX and submit it to the Executive Council. This budget is to be within the limits of approximately \$22,500.00, as outlined by the Executive Council, and approved by the members at this Conference;

### EDITOR'S NOTE:

In order to give space to the very urgent report of the new committee on the Catholic Periodical Index, the minutes of the Executive Council, Advisory Board and Round Tables Meetings will be printed in the November issue of the CATHOLIC LIBRARY WORLD.

3. to establish subscription rates which will provide for the necessary monies;
4. to direct the billing of subscriptions and to govern expenditures in accordance with monies received;
5. to determine editorial policy;
6. to determine which periodicals shall be included for indexing;
7. to direct promotion of subscriptions and publicity for the Index; and
8. to keep the Association, the Executive Council and subscribers informed of the financial status of the INDEX.

"The actual billing of subscriptions, the actual distribution of promotion materials, bookkeeping, and disbursements will be met by CPI revenue. Subscriptions will have to yield an annual revenue of more than \$22,000.00. The 1948-1950 cumulation will be paid in full from the savings account. The issue for June 1952 will be paid for by the special assessment billed in June 1952. The cost of new production will be met from the sale of back issues, from surplus and from cash resources. The tentative budget provides for an editor, a typist with special training in preparing copy for duplication, and a part-time file clerk, a total of \$8,400. Printing and mailing costs are estimated at \$6,420.00. For the two-year cumulation, \$7,400 is foreseen, one-half of which is \$3,700 for the current year, plus half the mailing cost of \$200, a total of \$3,800. It is recommended to the committee that they should not guarantee that the subscription price will cover the cost of the cumulation. They will do the best they can but it is impossible to give a guarantee. The other items are in my (Father Bouwhuis') opinion maximum costs:

|   |        |
|---|--------|
| Office printing .....                       | \$ 100 |
| Daily postage and express .....             | 125    |
| Office machine maintenance .....            | 90     |
| Insurance on metal<br>and back issues ..... | 300    |
| Personnel insurance .....                   | 50     |
| Books and bibliographic tools .....         | 50     |
| Telephone and telegraph .....               | 72     |
| Auditing .....                              | 150    |
| Office rent .....                           | 500    |

Total operating expense .....\$1437

"We have figured as closely as we can the cost to the executive secretary's office of various billings, bookkeeping, correspondence, etc., and the best figure we can reach is \$2,000. Since Father Kortendick, chairman, lives in Washington, and the meetings will be held in New York, and since he goes to Chicago four times a year, it is only fair that we provide for his travel to New York, \$100. This gives a total of \$3,537.00.

"The question of promotion materials is more difficult. It will depend upon the policy adopted by the Committee. We have allowed \$500. This gives a total of \$22,857.00. If the new offset process could reduce the printing cost by \$2,400 that would bring the budget down to

\$20,457.00. There are some items which it is reasonable to suppose will be unnecessary by careful management."

Mr. O'Loughlin called for discussion of the report of the Committee on the Revision of the Constitution, Rev. Brother Aurelian Thomas, F.S.C., chairman. This report, the unanimous report of the committee, including a large advisory group, was printed in the May, 1952, issue of the CATHOLIC LIBRARY WORLD, and distributed in the mimeograph form at the Conference. Sister Rosaire, O.P., requested correction of the heading *Section 4, Part A*, to *Section 4, Part G*, a printer's error. It was so ordered.

Mr. Willging:

Moved that: a) That the report be accepted with commendation, and that by vote of this session;

b) By-laws be separated from Constitutional provisions.

Discussion: The question was raised if action were proper on constitutional matters in view of the small percentage of members present in this session. Precipitate action is undesirable in view of the gravity of such constitutional provisions.

Brother Thomas pointed out that Item 28 of the Report provides new machinery for revising the Constitution, by publication of amendments in the CATHOLIC LIBRARY WORLD, and a mail vote.

The chairman ruled that acceptance of the report does not mean adoption of its provisions, which is reserved to a second vote at the following Conference. In the meantime, any member is privileged to submit revisions or amendments to the report in writing to the Chairman of the Committee on Revision of the Constitution. He ruled further that By-Laws are subject to a majority vote of those present at the annual Conference session, hence the motion, as stated, is proper.

Motion carried unanimously.

The chairman pointed out that the By-Laws as submitted for revision by the Committee Report are subject to comment and criticism by members, whose comment should be published in the CATHOLIC LIBRARY WORLD; They should be adopted (not separated as just voted) only after mature consideration.

Monsignor Koenig: In considering revision of the Constitution, I should like to hear from the members their opinions on the powers of the Executive Secretary. I propose that the Committee may seriously consider whether the power of day to day decision on Association matters should be established in the Executive Secretary, with general policy-making only in the Executive Council.

Father Vincent T. Mallon, M.M.: Are there other organizations in which the executive power resides in such a large number of people? When a decision is to be reached, it is necessary to write

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to nine different people before action can be taken. What is the policy of similar organizations?

Mr. O'Loughlin: Several organizations have an executive secretary who really carries on the affairs of the association and I am sure that the members of the Executive Council feel that the present method takes a great deal of their time and there is always a great delay because of correspondence. Many questions can be handled by the secretary.

Mr. Trezza: Most of the other library organizations give the executive secretary almost complete power. The executive councils retain final action. I feel it is time we adopt this method.

Mr. O'Loughlin: In my term as president, I have never felt so confined in any duty I have ever had. I spend about twenty hours a week in correspondence. I highly recommend an organization similar to that of the Catholic Hospital Association. However, I know what the costs are. We cannot do that on \$12,000, our present income. I cannot see, with the records available to me now, more than \$11,455 for the CLA next year. That supposes the new rates. Let us think in terms of what we want and how to pay for it. One of our shortcomings in the past is that we have spent money we did not have."

"Personally, I am very happy to pay the extra fees for membership and for the CPI. If we could raise an extra \$10,000 for operating the central office, we could put in the clerical help to do the things we want done."

Question from the floor: Why does it cost more money to exercise more authority?

Mr. O'Loughlin: Because the more correspondence there is to be done, the more time it takes. The office is responsible for keeping financial records of the CLA and the CPI handy. Bills must be mailed out and all accounting done.

Father Bouwhuis: There is no task as time consuming as responsibility. A one page report may represent twenty hours of careful weighing. Anyone who can cover the work of the associations mentioned and get it done in a fifty hour week has a big job on his hands.

Monsignor Koenig: I agree with Father Mallon. Responsibility should be with the executive secretary. He should make decisions and save a great deal of time writing to others as must now be done for necessary authorizations. It seems to me the secretary does this work now, while this plan would eliminate the inevitable delay before action can be taken. As the Constitution is written, the executive secretary is not part of it. These powers cannot now be delegated. The secretary should carry on the business of the association during the year, make all the decisions, and once a year make a review of the work done. If the council is not satisfied, the secretary should be relieved and another appointed.

Mr. Trezza: I make a motion that a committee be appointed to study the duties and

responsibilities of the executive secretary's office, and submit that study to the Committee on Revision of the Constitution.

Seconded: Monsignor Koenig, Father Mallon.

Mr. O'Loughlin: In the April issue of the CATHOLIC LIBRARY WORLD, the Finance Committee of the Association recommended a revision of the membership rates of the Association. The chair has ruled this a by-law, but there has been objection because of the small number of voters present. Is it your pleasure that this be submitted to mail vote?

Suggestions from the floor: that the chairman of the Committee on Revision of the Constitution be instructed to include the new schedule of dues in the constitutional revisions.

Father Bouwhuis stated that the actual cost of a mail vote is not less than eighty dollars, and that in the interim Association business stops for lack of funds. Moved and seconded: that the Executive Secretary be instructed to conduct a mail ballot on the revision of membership dues. (This decision was later reversed). The chairman presented a resolution of the Advisory Board that: the refund to local units of \$1.00 for each institutional membership within its limits be abolished.

Dr. Helen L. Butler, as chairman of the Advisory Board, moved that this refund be abolished. Seconded.

Carried unanimously.

The chair presented a resolution:

Whereas, the Elementary School Libraries Round Table of the Catholic Library Association considers it essential that the Catholic Supplement to the CHILDREN'S Catalog be continued:

Whereas, the H. W. Wilson Company is no longer interested in continuing the publication of the Catholic Supplement, for economic reasons;

RESOLVED: that the Executive Council of the Catholic Library Association be urged to investigate the possibilities of either continuing the Wilson publication, or publishing a similar supplement in a comparable form.

Respectfully submitted,  
Sister Mary Immacula, O.S.F.,  
secretary

The chairman referred this to the Executive Council for consideration and urged appropriate action.

Brother Edmund Joseph, F.S.C. asked consideration of the amendment to the Constitution, passed for the first time at the Annual Conference, 1951:

"That Section 10 (b) of the Constitution be deleted and replaced by:

"All officers of regional conferences, joint sessions or units and all official delegates to national conventions must be members of the Catholic Library Association." Brother moved that this amendment be finally adopted. Seconded, by Father Davish, S.J.

Discussion: Mr. Trezza. This amendment implies a provision that local units can accept in their membership persons who are not members of the Association. Local units can interest those who are interested in local affairs. In that way we can interest them in the larger work of the Association. In the meantime, it is these persons who are the greatest help in our local programs. This amendment provides that officers will be members of the national organization and recognizes the common practice of receiving others locally.

Motion carried.

Monsignor Koenig: I ask discussion of the amount of increase in subscription rates to the CATHOLIC PERIODICAL INDEX. It has been pointed out that we have altogether, 402 colleges, junior colleges, major seminaries, and juniorates in religious communities. Some of these will take two subscriptions. In addition to public libraries and the colleges and universities, we must have a substantial number of high school subscriptions. How far will they go along with a raise in subscription rates? We may lose high school subscriptions, because of the increase. I should like to hear from high school librarians present.

Sister Berenice, S.M.: I do not feel that the high school students get enough use out of the

Catholic Periodical Index. Do the figures include the cumulation? The high schools must have the Standard Catalog, how can they buy the CPI?

Father Bouwhuis: In the 80% increase, the cumulation is provided for.

Mr. Klimowicz: The CPI is basic to high school teaching.

Sister Norberta, I.H.M.: The Catholic Supplement includes a list of periodicals, they would also want the CATHOLIC PERIODICAL INDEX. Its use depends upon the teaching techniques used in different high schools.

Miss Kircher: Has any thought been given to publishing an abridged Catholic Periodical Index?

Mr. O'Loughlin: That has been thought of for the past fourteen years. It has never been done because the volume of subscriptions you could get would not justify it.

Sister Josephine, G.N.S.H.: Considerable savings could be made by a change in offset production. Would it increase the office expense very much to set up a separate set of mailing equipment for high schools?

Mr. Willing: It would be insignificant.

Mr. O'Loughlin: To return to the proposed changes in the Constitution. A great deal of work has gone into the preparation of these re-

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visions. We have not time to take up these points individually. Members might find that of the thirty five suggested changes, they agree to some twenty or so.

Father Davish: Could a ballot similar to this be placed in the next issue of the *Catholic LIBRARY WORLD*?

Father Stein: A ballot taken by mail is not constitutional. Not until the Constitution is amended can we ballot by mail on constitutional questions.

Mr. Willing: No minority group can decide such an issue.

Father Stein: Could we make it legal if we voted here as a convention to accept the ballot?

Mr. O'Loughlin: To my mind there is no difficulty here. I could rule that this is a by-law we could vote on right here. I am thinking of the members who will know nothing about it and will want to have a voice in it. What is the opinion of the members on this concept of the Chair?

Dr. Fitzgerald: What is going to happen if people do not vote in favor of the increased rates? I move that we go on record as favoring the increased dues as there is no question that they will be recommended by the committee: \$5 for personal membership; \$10 for constituent members; \$15 for institutional members.

Seconded by Mr. Trezza.

Dr. Butler: The *CATHOLIC LIBRARY ASSOCIATION* has a reputation for delay. You are a bankrupt Association. You need money.

You have expressed yourself as being in favor of putting more responsibility on the Executive Secretary. No matter what the outcome of the vote may be, we must have money. You feel that good will will be in danger by not referring this to a mail vote. I think that the life of this Association is in danger.

Mr. O'Loughlin: I am happy to rule that according to the vote taken here, the new schedule of dues will come into effect the first of July.

A count was taken of members present and voting on the earlier vote. 82 members were counted as in favor of the change, six as opposed.

Mr. O'Loughlin announced that the next annual conference will be held in Columbus, Ohio, April 7 to 11, 1953.

Adjournment.

## MINUTES OF THE PRE-CONFERENCE COLLEGE MEETING

June 24, 1952

The pre-conference college library meeting was held in the Ballroom of the Park Sheraton Hotel on Tuesday, June 24, at 10:00 a.m. with over one hundred in attendance. The chairman, the Reverend Andrew L. Bouwhuis, S.J., Canisius College, Buffalo, opened the meeting by stating the threefold purpose of the pre-conference session: to give smaller college librarians (those representing libraries of 50,000 volumes or less) an opportunity to exchange views and to discuss mutual problems; to find out if more time at annual conferences should be devoted to college library problems; and to explore the need and desirability of having a division for Catholic college libraries.

The Reverend William J. Gibbons, S.J., formerly editor of the *Catholic Supplement* to the *Standard High School Catalog*, considered the following practical problems which are facing college librarians today: the reading of students, development of sound scholarship, budget, and personnel.

Mrs. Francis C. Uridge, director of interlibrary service at the University of California, reported on the General Interlibrary Loan Code (1952) recommended by the ACRL committee of which she is the chairman. Sister M. Claudia, I.H.M., Marygrove College, Detroit, outlined a practical method for building up a reference collection and

(Continued on page 36)



# Books

Sister Mary Reparata, O.P. Editor

## Publishers' List

Fall-Winter 1952

The following list includes Fall and Winter publications of Catholic publishers and those noted on the lists of general publishing houses as being of Catholic interest.

Prices and date of publication are necessarily subject to change.

### The American Press, Inc.

- Harold C. Gardiner, S.J. *Norms for the Novel*. \$3.00. Jan. Literature.  
Benjamin L. Masse, S.J., ed. *The Catholic Mind Through Fifty Years*. \$4.50. Nov. Philosophy.

### Appleton-Century-Crofts, Inc.

- Theodore Maynard. *The Catholic Way*. \$3.50. Oct. Philosophy.

### The Bruce Publishing Co.

- Rev. Colman J. Barry. *German Nationality and American Catholicism*. March.  
James Bulger. *Louis Martin's Daughter*. \$3.50. Feb. Biography.  
Alvena Burnite. *Your Teen-Agers: How To Survive Them*. \$2.75. Oct. Instructional.  
Catherine Doherty. *Dear Sister*. \$2.50. Dec. Instructional.  
Rev. John Tracy Ellis. *The Life Of James Cardinal Gibbons*. \$15.00. Nov. Biography.  
Rev. Paul J. Elsner. *The Man-God on Calvary*. \$2.50. Jan. Sermon material.  
Grimal-Buckley. *Three Stages of the Spiritual Life*. \$3.00. Feb. Ascetics.  
Hafford and Kolanda. *Christian Life Calendar-1953*. \$1.00. Oct. Liturgy.  
Joseph Husslein, S.J. *Channels Of Devotion*. \$3.00. Jan. Devotional.  
Teresa Kay. *A Crown for Ashes*. \$3.95. Oct. Fiction.  
Father Arthur R. McGratty, S.J. *The Fire Of Francis Xavier*. \$4.00. Dec. Biography.  
Thomas P. Neill. *Religion and Culture*. \$2.75. Oct. Philosophy.  
Fr. M. Raymond, O.C.S.O. illus. by John Andres. *A Way Of The Cross*. \$3.00. Nov.  
Giuseppe Ricciotti. *The Life of Christ*. \$3.50. Dec. Biography.  
Rev. David Rosage. *Letters to an Altar Boy*. \$1.50. Dec. Instructional.  
Rev. Thomas J. Thosty. *Good Morning, Boys and Girls*. \$2.50. Oct. Sermon-stories.

### Coward-McCann, Inc.

- Margaret Yeo. *The Greatest of the Borgias*. \$3.50. Oct. Biography.

- Irina Gorquinoff. *God's Wayfarer: The Chronicle of a Modern Pilgrim*. \$2.00. Jan. Personal Narrative.

### Thomas Y. Crowell Company

- Brown, Margaret Wise. *Christmas In The Barn*. \$1.75. Aug. Juvenile.  
Child Study Association of America. *Holiday Storybook*. \$3.00. Sept. Juvenile.  
Davidson, Louis B. and Doherty, Eddie. *Captain Marooner*. \$3.95. Sept. Fiction.  
Galt, Tom. *The Story Of Peace And War*. \$2.75. Sept. International Law.  
Hurlimann, Martin. *Eternal France*. \$7.50. Oct. Photographs.  
Sullivan, Sir Edward. *The Book Of Kells*. \$7.50. Nov. Full color reproduction.

### The Devin-Adair Company

- Harold C. Gardiner. *The Great Books*. \$2.75. Nov. Literature.  
Val Mulkerns. *A Time Outworn*. \$3.00. Oct. Fiction.

### E. P. Dutton & Co. Inc.

- Basseches. *Stalin*. \$4.75. Oct. Biography.  
Brady, C. *Stage of Fools*. March. Fiction.  
Brady, L. *A Trick of Light*. February. Fiction.  
Herzog. *Annapurna*. \$5.00. Jan. Literature.  
Meynell. *Francis Thompson and Wilfred Meynell*. Feb. Biography.  
Papini. *Michelangelo, His Life and His Era*. \$10.00. Nov. Biography.  
Wheeler. *Stars Over Bethlehem*. \$2.00. Nov. Literature.

### Farrar, Straus & Young, Inc.

- Father De Marchi. *The Immaculate Heart*. \$3.50. Oct. Spiritual.  
Father Sheehy. *Six O'Clock Mass*. \$2.75. Sept. Fiction.  
Father Mark Tennien. *No Secret Is Safe*. \$3.00. Sept. Literature and Politics.

### Fides Publishers Association.

- Joseph E. Haley, C.S.C. *Accent On Purity*. \$1.00. Sept. Sex Education.  
Yves de Contcheuil, S.J. *For Men Of Action*. \$3.00. Sept. Spiritual.

### Grosset & Dunlap, Inc.

- Nina Brown Baker. *The Story of Christopher Columbus*. \$1.50. Sept. Juvenile. Biography.  
Alida Sims Malkus. *The Story Of Louis Pasteur*. \$1.50. Sept. Juvenile biography.  
Hazel Wilson. *The Story Of Lafayette*. \$1.50. Sept. Juvenile biography.

### Harcourt, Brace and Company, Inc.

- Algernon Cecil. *A House in Bryanston Square*. \$5.00. Oct. General literature.  
Thomas Merton. *The Sign of Jonas*. \$3.50. Oct. Biography.  
Francis X. Weiser, S.J. *The Christmas Book*. \$3.00. Sept. History.

### Henry Holt and Company, Inc.

- John Hinternhoff. *Barry's Boys*. \$2.50. Oct. Juvenile.  
Isabel McLelland. *Hi! Teacher*. \$2.50. Sept. Juvenile.

### McGraw-Hill Book Company, Inc.

- Elmore Jackson. *Meeting of Minds*. \$3.50. Sept. Politics.  
Ruth Adams Knight. *Halfway to Heaven*. \$2.50. Oct. Young adult.  
Gian-Carlo Menotti. *Amahl and the Night Visitors*. \$2.50. Oct. Young adult.  
Timothy J. Mulvey, OMI. *These Are Your Sons*. \$3.75. Sept. Personal Narrative.

### David McKay Company, Inc.

- J. Calvet. *St. Vincent de Paul*. \$5.00. Oct. Biography.  
Dietrich von Hildebrand. *Christian Ethics*. \$6.00. Oct. Philosophy.  
Edward Hutton. *Florence*. \$4.50. Sept. Art, history.  
Peter van der Meer de Walcheren. *The White Paradise*. \$2.00. Oct. Spiritual history.

### The Declan X. McMullen Company, Inc.

- Katherine Burton. *The Table of the King*. \$3.00. Sept. Biography.  
John J. Cosgrove. *Cedar of Lebanon*. \$3.50. Nov. Fiction.  
Joseph G. Cosgrove, M.M. *Accent on Laughter*. \$1.50. Sept. Biography.  
Msgr. Joseph C. Krug. *Education in America—The Catholic Viewpoint*. \$2.50. Oct. Education.  
Msgr. Laveille. *The Life of the Little Flower*. \$4.00. Nov. Biography.  
John E. Moffatt, S.J. *Listen, Sister!* \$2.75. Sept. Spiritual.  
H.P.V. Nunn. *An Introduction to the Study of Ecclesiastical Latin*. \$2.50. Sept. Education.  
Bishop James A. Walsh, M.M. *A Modern Martyr*. \$1.50. Sept. Biography.

### Oxford University Press, Inc.

- D. J. Allan. *The Philosophy of Aristotle*. \$2.00. Sept. Philosophy.  
Decima L. Douie. *Archbishop Peckham*. \$7.00. Biography.  
Cyril Garbett. *In an Age of Revolution*. \$4.00. Spiritual Reading.  
L. W. Grensted, D.D. *The Psychology of Religion*. \$3.00. Sept. Spiritual.  
Charles W. Kennedy. *Early English Christian Poetry*. \$3.50. Literature.  
Tasha Tudor. *First Prayers*. \$1.50. Sept. Juvenile.

### Julian Messner, Inc.

- Frances Parkinson Keyes. *Steamboat Gothic*. Nov. \$3.75.

### The Macmillan Company

- Jones. *Song of Roland*. Oct. \$2.50. Juvenile.  
Maynard. *The Better Part*. Nov. \$3.50. Biography.  
O'Brien. *Sex Character Education*. \$2.75. Oct. Educational.  
C. S. Lewis. *Mere Christianity*. Sept. \$3.00. Religious.  
H.F.M. Prescott. *The Man On A Donkey*. Sept. \$5.00. Fiction.  
St. Francis of Assisi. *Song Of The Sun*. Oct. \$2.50. Juvenile.

### The Newman Press

- Bessieres, Albert, S.J. *Wife, Mother and Mystic*. \$2.75. Oct. Biography.  
John Eppstein (editor) *A Code of International Ethics*. \$4.00. Nov. Ethics.  
H. M. Gillett. *Famous Shrines of Our Lady*. Vol. II. \$3.50. Nov. Spiritual.  
Julian of Norwich, Dame. *Revelations Of Divine Love*. \$3.00. Oct. Spiritual.  
Katharine Kendall (collected and arranged by) *Steuart, S.J. Spiritual Teaching*. \$3.00. Oct. Spiritual.  
John P. Kenny, O.P. *Medical Ethics*. \$3.50. Nov. Ethics.  
Peter Ketter, D.D. *Christ and Womankind*. \$5.00. Oct. Sociology.  
Columbia Marmion, O.S.B. *The Blessed Trinity In Our Spiritual Life*. \$3.25. Oct. Spiritual.  
Justin McCann, O.S.B. (edited by). *The Cloud Of Unknowing*. \$3.00. Oct. Spiritual.  
Justin McCann, O.S.B. (edited by). *The Rule Of St. Benedict*. \$2.75. Nov. Ascetical theology.  
Very Rev. Joseph McGlade. *Progressive Educators and the Catholic Church*. \$3.00. Feb. Education.  
Raoul Plus, S.J. *In Praise of Work*. \$2.25. Oct. Spiritual.

Hugo Rahner, S.J. *The Spirituality of St. Ignatius Loyola*. \$2.75. Feb. Spiritual.  
 Rev. J. de Reeper. *A Missionary Companion*. \$3.50. Nov. Canon Law.  
 Joseph Rickaby, S.J. *The Lord My Light*. \$3.75. Nov. Spiritual.  
 Various Authors. *Why I Became A Priest*. \$2.50 Cloth; \$1.00 Paper. Dec. Spiritual.  
*Vocation*. (translated from the French). \$3.75. Oct. Spiritual.

#### Pantheon Books, Inc.

Marcelle Auclair. *The Life of Saint Teresa of Avila*. \$4.50. Mar. Biography.  
 Raymond-Leopold Bruckberger, O.P. *Golden Goat, or The Worthy Rich Man and the Unworthy Poor Man*. \$2.00. Oct. Literature.  
 Romano Guardinin. *The Faith and Modern Man*. \$2.75. Oct. Spiritual.  
 Fritz Muhlenweg. *Big Tiger and Christian, their Adventure in Mongolia*. \$4.50. Oct. Juvenile.

#### Pellegrini & Cudahy Publishing Co.

James Brodrick, S.J. *St. Francis Xavier*. \$5.00. Oct. Biography.  
 John Custance. *Wisdom, Madness, and Folly*. \$3.75. Aug. Abnormal psychology.

Giovanni Guareschi. *Don Camillo and His Flock*. \$3.00. Aug. Fiction.  
 Francois Mauriac. *The Loved and The Unloved*. \$2.75. Oct. Fiction.

#### Philosophical Library

Vera Barclay. *Challenge to the Darwinians*. \$3.75. Oct. Natural science.  
 Rev. Copleston, S.J. *Medieval Philosophy*. \$2.75. Aug. Philosophy.  
 Joseph Lecler, S.J. *The Two Sovereignities*. \$3.75. Oct. History.  
 Clarence A. Manning. *The Forgotten Republic*. \$2.75. Oct. History.  
 M. Martin & L. Gelber. *New Dictionary of American History*. \$10.00. Nov. Ref.  
 Rev. H.P.V. Nunn. *Christian Inscriptions*. \$2.50. Oct. History.  
 Mario A. Pei & F. Gaynor. *Liberal Arts Dictionary*. \$6.00. Oct. Reference.  
 Joseph T. Shipley. *The New Dictionary of World Literature*. \$7.50. Oct. Reference.  
 Paul Siwek, S.J. *The Enigma of the Hereafter*. \$3.00. Oct. Spiritual.  
 R. M. Wilson. *The Lost Literature of Medieval England*. \$4.50. Aug. Literature.

(Continued on next page)

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Copy for the third five-year edition of the CATHOLIC SUPPLEMENT is now ready and will be sent to the publishers shortly after the H. W. Wilson Company has supplied galley proofs for the *Standard Catalog for High School Libraries*. Any title there listed is not available for the SUPPLEMENT and must be eliminated beforehand.

Selection of titles for the 1952 edition of the SUPPLEMENT was made by a committee composed of eighteen high-school librarians and library-school instructors. Actually the checkings represent the opinion of an even larger group since some of the committee members mimeographed copies of the preceding edition and annuals and circulated them among school librarians of their own Communities, and so obtained a composite verdict.

The volume will consist of some 650 books fully entered, approximately 150-60 "also recommended" in notes, and 100 or more pamphlets. This is in accord with the agreement signed this year by the Association and the Wilson Company. By the terms of this agreement, future annuals must be held to a 32-page signature, which will permit listing approximately 70 books, with notes and pamphlets in proportion. Important stipulations also included in the contract for the next five years are: (1) the inclusion of a magazine list not to exceed three pages in length, if and only if the *Standard Catalog* includes such a list; (2) the payment of 10% royalties to the Association, which while it does not cover cost of compilation is a generous payment for a potential 2000-copy publication; (3) the promise on the part of the Association not to repeat or to modify any titles listed in the SCHSL.

In the preparation of the new edition of the SUPPLEMENT, adoption of the 15th Dewey Classification scheme for all Wilson publications has necessitated a close inspection of all titles and classes, new and old, which appear in the forthcoming list—and in many cases reclassification of previous listings. As for the last two issues of the annuals, the cataloging has been done at the sacrifice of considerable time and effort by Sister Mary Norberta, Marywood.

The magazine list for the new edition has again been compiled under the chairmanship of Sister Agnese, S.C.C., Central Catholic High School, Reading, Pennsylvania. Approximately the same number of titles appear, though some shifting has occurred.

The action of the Middle States Association of Secondary Schools in formally approving the use of the SUPPLEMENT in evaluating school libraries has been a genuine satisfaction to the Committee. Other regional educational associations have been approached for a similar state-

ment, but to date this has not been forthcoming. Members of this Association who have on their faculties or among their acquaintances members of boards of regional associations can do a real service to Catholic schools by pointing out to these individuals the weight this formal recognition may carry when private interpretation might otherwise refuse credit for Catholic titles. Another service high-school members of the Association can render themselves and the SUPPLEMENT is to request that public libraries use the list when recommending titles for Catholic young people.

HELEN L. BUTLER, *Chairman*  
Catholic Supplement

(Continued from page 27)

### Prentice-Hall

- Roger Frison-Roche. *The Lost Trail of the Sahara*. \$2.95. Fiction.  
Marie Killilea. *Karen*. \$2.95. Biography.  
Rev. F. B. Thornton. *Sea of Glory*. \$3.00. November 11.

### Charles Scribners Sons.

- Vigo Auguste Demant. *Religion and the Decline of Capitalism*. Social science.  
Eddie Doherty. *The Life of St. John Bosco*. 1953.  
Jacques Maritain. *The Range of Reason*. Religious.

### Rand McNally

- Histomap of Religion*. Origins and development of religious concepts and number of followers of major beliefs. Size, 11½x10½ inches; open 21½x58 inches. \$1.50.  
*Historical Atlas of the Holy Land*. Size 9½x11½ inches, 32 pages. \$1.50.

### Random House, Inc.

- Ed Reid. *Mafia*. \$3.00. Oct. History.

### Walter Romig, Publisher.

- The Guide to Catholic Literature 1952*. Literature of the Catholic Church. \$3.75. March.

### Sheed and Ward, Inc.

- Msgr. Ronald Knox. *Commentary On the Gospels*. \$3.75. Oct. Scripture.  
Bruno de Jesus Marie, O.C.D., editor. *Conflict and Light*. \$2.75. Oct. Psychology, Theology.  
Heinrich Mutschmann and Karl Wentersdorf. *Shakespeare and Catholicism*. \$6.00. Oct. Literature.  
Alfred Noyes. *Daddy Fell Into the Pond*. \$2.00. Oct. Juvenile.  
Raymond Preston. *Chaucer*. \$3.75. Oct. Literature.



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## **REFERENCE BOOKS**

**Sister Mary Claudia, I.H.M., Editor**

**AMERICAN UNIVERSITIES AND COLLEGES:** edited by Mary Irwin. American Council on Education. sixth edition. 1952. Washington, D.C. pp. xi, 1105. \$10.00

This new edition of an indispensable reference book for the use of school administrators, guidance workers, and general library reference is an improvement even over the excellent previous editions. Beside the descriptive list of all accredited universities and four-year colleges in the United States, Alaska, Hawaii and Puerto Rico, a valuable section on professional schools has been added. It gives the approved list of each of the professional accrediting agencies. The general introductory material on current developments in higher education has been extended and brought up to date.

REV. C. A. HANGARTNER, S.J.  
St. Louis University

To the editor of "The Catholic Library World":

In reference to Eugene P. Willging's unfavorable review of the new Catholic encyclopedia, *Enciclopedia de la Religion Catolica*, I wish to offer the following comments; This work is sold by subscription and the copies for our library are received in fascicules as published for binding in the United States. For this reason, it seems to the writer extremely unfair for the reviewer to state that "it is not recommended for purchase" because of the format. The Spanish binding is purely accidental, and any library can subscribe to this new encyclopedia and receive the volumes unbound in fascicules for binding in the United States. Remembering the economic plight of modern Spain, it is easier to understand the poor quality of the material they are forced to use in binding and printing books.

Furthermore, it seems to the writer equally unfair to disassociate the criticism of the binding from the far more important question of the critical value of the volumes so far published. The type is small, but readable, and there are many full-page illustrations; consequently, if the contents are scholarly and the articles well-written, this new venture in Spanish Catholic culture is certainly worthy of purchase by our American Catholic libraries.

Mr. Willging's collation is likewise inaccurate; from the volumes received here it should read: Vol. 1-3, Fascicule 19; 1950-(1952).

Faithfully yours,  
J. W. ECKENRODE  
Newman Press  
Westminster, Md.

18 June 1952

## **REVIEWS**

BUCKLEY, Joseph, S.M., *Christian Design for Sex*. Fides Publishers Association, Chicago. 1952. xxii, 216p. \$3.50

As professor of Fundamental Moral and Pastoral Theology at Notre Dame Seminary, New Orleans, with wide experience in marriage counseling and lecturing, in the army and in the Cana Movement, Fr. Buckley has a good speculative and practical background for writing a book on the Christian attitude toward sex.

The present book, adapted from the author's notes, aims to explain the human significance of sex. The book is intended primarily for parents to help them "grasp proper moral principles and adopt wholesome attitudes," to prepare them for instructing their children. In his seven chapters, the author follows chiefly St. Thomas and Dietrich von Hildebrand. Of these chapters, the first four discuss sex in general: God's pattern in purity, modesty, and marriage; the violation of this pattern: norms of modesty; the passions (in a Thomistic sense). The last three more directly concern marriage: difference of viewpoint in men and women, marriage as a sacrament, marriage, and consecrated

virginity. Four appendices discuss related technical questions of mainly speculative interest.

The best chapter is the fifth. In a pleasant, clear style, the author explains the characteristic differences between men and women in four areas of experience: sense perception, emotion, intellectual activity, and will. Married people particularly can profit by being aware of these differences.

As a whole, the book is disappointing, chiefly because the intended audience and purpose do not seem to have been kept in mind. The explanations and vocabulary, for the most part, do not suit the average parent, for they suppose a rather complete knowledge of St. Thomas. Few, for instance, will gain much light from the explanation that "modesty is really just an aspect or a function of the *habitus* of purity" (p. 14). As for vocabulary, the words *antonomastically* (pp. 84 and 172), *assuescence* (p. 169), and *vidual* (p. 215) do not appear in the fifth edition of *Webster's Collegiate Dictionary*. In colloquial English, *modesty* and *passion* are not exactly the same as *modestia* and *passio* as used by St. Thomas. A discussion of the various meanings of *modestia* and *passio* will confuse, rather than instruct, the average parent.

There is such a marked difference in style and tone in the different parts of the book that

one is inclined to think the parts were originally written for different audiences, and collected without careful revision. On page 111, there is an explanation in parentheses of the rather obvious fact that the function of generation in a woman is mothering children. Yet probably only a student of moral theology would grasp the following: "All sins against purity in the strict sense, with the exception of minor undue liberties within the state and pattern of marriage, are gravely evil . . ." (p. 47). Apparently the exception refers to solitary incomplete venereal actions of married people.

With all due respect to the great Angelic Doctor, the constant repetition of "St. Thomas says" becomes tiring, and considering the intended audience and purpose of the book, seems irrelevant. When St. Thomas discusses the relative malice of bestiality and adultery, for instance, he is treating a speculative question and for theologians, not parents. A modern book on sex would do better to incorporate the findings on the psychology of sex made since the time of St. Thomas.

Apart from the question of how one knows the eternal law in matters where there is no revelation and where consequently there is no revealed norm for judging when reason is right, it is hardly true to say that any opinion "upheld

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in substance by many moralists" is at the same time "certainly false." One is puzzled to find so strong a condemnation of an accepted opinion when the only proof given is a text from St. Thomas as interpreted by one school of theologians and a brief, unconvincing appendix. And one wonders more why the controversy is treated at all in a book written for an audience unprepared to grasp the point at issue or to follow the argument.

Finally, the book leaves much to be desired in clarity and order. Norms, to be practical, should be clear, yet the fourth norm for modesty (pp. 87, 88), is hardly so: "The natural ideal of moderation in sensuous (used in a technical sense not yet explained) pleasures, or of modesty, passive and active (difference not explained), is that the display of enjoyment of sensuous attractions be so moderated that they tend sweetly to raise one's mind and the minds of others above engrossment in bodily pleasure and to center it upon the perfection of the whole personality, with beauty of body as a visible but much less valuable expression thereof." The last clause dangles. Again, on page 104, after defining *sensuous* on page 88, the author speaks of "attractions of sense," "sensuous attractions," "sensible pleasures" and "sense pleasures" in close succession with no indication whether the terms means the same or not.

On the whole, it seem that the average parent would be more confused than helped by the technical language and the summary treatment of technical questions, many of which have a mere speculative interest. The rather uncommon reader who could understand the greater part of the book would prefer to consult the sources. Other available books explain the problems of youth and chastity more clearly, briefly, and practically.

REV. CLARENCE M. WAGENER, S.J.  
St. Mary's College, Kas.

## BOOKS FOR YOUNG PEOPLE

Helen L. Butler, Ph.D., Editor

BEACH, Edward L. *Submarine!* Holt, 1952. 301p. \$3.50

A gripping account of two-and-a-half-years' submarine activity in World War II, told by a veteran submariner of twelve patrols. The chronicle follows the course of USS Trigger and other submarines, detailing their operations, sometimes blow by blow, maneuver by maneuver, as they stalked the enemy over the vast expanse of the Pacific. Stark terror and numbing fear rode underwater with the men, but high courage always companioned them. Through the unrelenting grimness of war, the occasional bitterness and hatred, the unfeeling jubilation with which men could see the enemy ship take its death plunge into the ocean, one senses above all the splendid

*esprit de corps* and teamwork of the submarine forces, as well as the superior training and equipment that made this "secret service" the menace that it was.

Exciting reading, not unrelievedly grim, but salted with occasional profanity that reaches rather objectionable proportions in one instance (p. 279).

SISTER AGNESE, S.C.C.  
Central Catholic High School  
Reading, Penna.

DESMOND, Alice (Curtis). *Alexander Hamilton's Wife*; illus. with photographs and drawings by the author. Dodd, 1952. 272p. \$3

Inevitably, this is as much Alexander Hamilton's life as it is that of Elizabeth Schuyler Hamilton—and the private life of the famous Secretary of the Treasury will hardly inspire hero worship. His wife is shown to have been kind, loyal and home-loving, a woman whom her husband loved deeply in spite of occasional straying. A great deal of interesting early federal history is woven into the documented narrative. However, the femme fatale of the story is acknowledged to be a fabrication designed to represent the unknown woman who is said to have added to the political and business rivalry between Hamilton and Burr.

H.L.B.

FLOHERTY, John J. *High, Wide and Deep: Science and Adventure with the Coast Geodetic Survey*. Lippincott, 1952. 154p. illus. \$2.75

Like the author's other books, this is an authoritative, accurate and popularly-written account. The origin, growth, and little-known services of the U.S. Coast and Geodetic Survey are described from personal observation and interviews with officers and engineers. Without dramatics, Mr. Floherty manages to convey a sense of the adventure and danger that frequently beset operational crews in their business of charting harbors, sounding ocean floors, or making precision recordings of altitude, latitude and longitude—tasks which provide essential data for the maps, charts and other aids that contribute vitally to safe aerial and sea navigation, and to a scientific understanding of earthquakes, tides, and other natural phenomena. Should interest many young readers, particularly boys interested in science and a possible career in engineering.

SISTER AGNESE, S.C.C.

HEINOLD, George. *Burglar in the Treetops*. Holt, 1952. 242p. illus. \$3

Easy, entertaining, and informative chapters on sixteen wild animals of the United States—all small ones except the black bear and the deer—written from personal observation of their appearance, habits, behavior and activities by a



woodsman who has been hunter, trapper, fisherman, lumberman and guide. In lively, vivid writing, with nice sensitivity and frequent humor, Mr. Heinold blends anecdote, animal lore, and scientific information about the "burglar in the treetops," the "master of chemical warfare," and other members of the animal kingdom, into character sketches that will make fascinating reading for every nature-lover, especially the boy who reacts to the tang of the woods or the call of the wild. Each chapter is illustrated with an interesting black-and-white pen sketch of its subject.

SISTER AGNESE, S.C.C.

HOWARD, Elizabeth. *Candle in the Night*. Morrow, 1952. 223p. \$2.50

A five-day trip by stage coach from Albany to Buffalo, a stormy fortnight on Lake Erie, life in Detroit before and after its capture by the British in the War of 1812, a choice between two lovers—all these confront the pretty teenager, Tamsen Bradford. Her discovery that for one of the young men her love burned "bright and clear like a candle in the night" will please all girl readers almost as much as it pleased Tamsen.

SISTER M. ALLISON, I.H.M.  
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"Man and His World" is a new series which presents fields in natural and social science for the more mature junior-high-school student. The three books seen are interesting, and substantial enough to challenge the mental level of senior-high-school students. The language is non-technical and the subject treated so engagingly that the curiosity of the younger student will be aroused and new slants on already familiar subjects provided for the older student. Many simple and attractive illustrations clarify the subject matter and add to the books' appeal.

PEATTIE, Rod and Lisa. *The City*; illus. by Bunji Tagawa. Schuman, 1952. 108p. \$2.50

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RIEDMAN, Sarah R. *Water for People*; illus. by Bunji Tagawa. Schuman, 1952. 151p. \$2.50

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WYLER, Rose. *Planet Earth*; illus. by John Sand. Schuman, 1952. 156p. \$2.50

Earth's place in the universe; its relation to and comparison with other planets and the sun; the forces working within and without that cause the meteorological conditions around us; the wealth of its resources and the means of conserving them. Space-minded boys will enjoy the first chapter on life on neighboring planets and possible trips to these. Equally interesting is the explanation of earth's adjustment to pressure to maintain its spherical shape, and the solutions offered for meeting an ever-increasing population's food needs.

FRANCES DOWLING  
Dunmore High School  
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RAE, Walter. *Editing Small Newspapers; a Basic Handbook for Journalists*; rev. and with a new Foreword by Roscoe Ellard. M. S. Mill and William Morrow, 1952. 213p. \$3

Practical information on the organization, reporting and editing of school papers, professional weeklies, and small dailies, which is a boon for the school-paper adviser. Many illustrations and graphs, a glossary of newspaper terms, and examples of right and wrong practice make it a very helpful handbook.

SISTER M. ALLISON, I.H.M.  
South Catholic High School  
Scranton, Penna.

RAFTERY, Gerald. *Copperhead Hollow*. Morrow, 1952. 185p. \$2

Camp life did not appeal to Jim Duncan and he made up his mind he would not enjoy the summer at Campe Lenape. However, he had not counted on meeting Steve Darcy, a boy with common sense and a taste for minerology. Steve's interest in rock formation took the boys into an exciting adventure, and eventually they saved the camp from being purchased by an unscrupulous neighbor.

Through Steve's friendship, Jim learned the hard lesson of cooperation and teamwork, and the end of the season found him a happier and more mature individual. Besides being an adventure story of the type much in demand, this

book can be an asset toward character building for the younger reader.

SISTER M. WILLEMYN, I.H.M.  
St. Rose High School  
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STEPHEN, David. *String Lug the Fox*; illus. by Nina Scott Langley. Little, Brown, 1952. 174p. \$2.75

A fascinating, unsentimental life-story of a Scottish hill fox, known to the countryside as "String Lug" because his right ear had been torn to ribbons in cubhood by an ill-tempered tomcat. Throughout the long account of youthful months and parental training, of mating and his own parenthood, and of daily and nightly searching for food, is the ever-present matching of wits with the world of men—hunters, householders, and their dogs. Very vivid is the feel and smell of the woodland, meadow and ways of the wild. Though most of the many unfamiliar Scottish terms are identified in a glossary, it is likely that to all but good readers or those with an especial enjoyment for words, the dialect may prove a minor stumbling block. The author is a young Scottish naturalist and writer, well experienced in natural history.

H.L.B.

VINING, Elizabeth (Gray). *Windows for the Crown Prince*. Lippincott, 1952. 320p. \$4

This account of the author's four-year experience as tutor to the Japanese Crown Prince opens windows on postwar conditions in that occupied country, on life at the Imperial court and in the Peers' Schools, and on the gracious, tactful and warm personality of the writer as well. Older girls particularly will enjoy its colorful and friendly pages.

H.L.B.

YOUNG, Scott. *Scrubs on Skates*. Little, Brown, 1952. 218p. \$2.75

A typical sports story, in which Pete Gordon suddenly finds himself transferred to a new high school, leaving behind his friends, his familiar surroundings, and his position as star player on the old school's championship hockey team. As Pete tries to adjust himself, he has some disappointing experiences but finally pulls a winning team together. His new teammates, the coach, and a sympathetic sports reporter all help Pete during this time, but his greatest aid comes from his sister, Sarah, and from Bill Spunski, the Polish boy who could not play hockey but wanted to. Incidentally, Bill and Sarah supply a light romantic touch to the story. Well told and filled with action, but may have less appeal in areas where ice hockey has not achieved wide popularity.

SISTER M. WILLEMYN, I.H.M.

## SORRY: Outstanding, but not for High School

BROOKS, Win. *The Shining Tides: a Novel*. Morrow, 1952. 281p. \$3.50

The beautifully sketched natural-history background of Cape Cod, the flesh and blood characters (particularly Father O'Meara), the well-developed plot, the feel of sun and wind, sand and waves, make this an unusually fine story. But some of the characters, an incident or two, and some of the dialog will keep it off high-school shelves.

CAVANAUGH, John W. *The Conquest of Life: Conferences on Timeless Truths*; ed. by John A. O'Brien. St. Anthony Guild, 1952. 212p. \$2.50

Young people must have thrilled to hear these meaty and well-phrased sermons and lectures when originally voiced by Notre Dame's great professor. But unless they are made assigned reading in the essay course, they are not likely to be read in cold print.

COCCIOLI, Carlo. *Heaven and Earth*; tr. by Frances Frenaye. Prentice-Hall, 1952. 318p. \$3.50

Sensitive, exquisitely balanced, and completely human in its account of the tortured priest who fought Satan and loved truth, but much too subtle for adolescent comprehension.

FURLAN, William P. *In Charity Unfeigned; the Life of Father Francis X. Pierz*. St. Anthony Guild, 1952. 270p. \$2.50

The carefully documented life of the great Slovene missionary to the Indians of Michigan and Minnesota. Young people in those states should have enough local pride to trace the footsteps of this kindly, practical and altogether dedicated priest; others will find the going hard.

MERCIER, Vivian, and Greene, D. H., eds. *1000 Years of Irish Prose, Part I*. Devin-Adair, 1952. 607p. \$6

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emphasized the importance of long-range planning. Mr. Theodore M. Avery, Brooklyn, Public Library, presented the results of a detailed study he had made on the value of cataloging *vs.* bibliographies. This topic was also included on a list of nine problems which Mr. Eugene P. Willging, Catholic University, presented as a program set up for consideration by the Catholic Association of Reference Libraries which was to meet in the afternoon.

Before adjourning, it was agreed that those interested would meet again at 2:00 p.m. for an informal discussion of some of the problems raised in the morning session.

The afternoon session convened with forty members present. Father Bouwhuis began with a plea for greater support of the Catholic Library Association. Sister Claudia asked for greater cooperation of libraries in supplying statistics for general library surveys and commented on the fact that each year fewer Catholic college and university library statistics are recorded in the ACRL statistical tables.

The members present agreed that the informal exchange of ideas provided by the two pre-conference sessions were very profitable and that meetings of this kind should be held in connection with every annual conference.

SISTER M. CLAUDIA, I.H.M.  
Secretary

## COLLEGE ROUND TABLE

The College Libraries Round Table held its meeting Thursday, June 26 at 2:30 pm in the Grove Room of the Park-Sheraton Hotel. Reverend Andrew L. Bouwhuis, S.J., opened the meeting with a prayer.

There were three papers read: *Survey of Current Problems in Catholic University and College Libraries*, Mr. Eugene P. Willging; *Contemporary Authors and their Works*, Sister Mary Reynoldine, O.P.; *Some Practical Problems of College Librarians*, Reverend Andrew L. Bouwhuis, S.J.

The Chairman, Sister Mary Annette, O.S.F., Librarian, Briar Cliff College, Sioux City, Iowa, called the business meeting to order. Miss Mary Dempsey, Marquette University, Milwaukee, Wisconsin and Mr. William Gillard, St. Johns' University, Brooklyn, New York were nominated for Vice Chairman for 1953. Mr. Gillard was elected. Miss Dempsey will serve as Secretary.

The problem concerning the sales of the *Catholic College List* and its *Supplement* was discussed. Mr. Alphonse Trezza, Vice Chairman of College Libraries Round Table and Mr. Everett Fontaine (formerly, Chief, Publication Department, American Library Association) explained the importance and the necessity of increased support by the Catholic colleges if publication of *Supplements* is to be continued. Some indication of the interest in the continued publication of the List was shown by the placement of orders at the end of the meeting.

Respectfully submitted,  
ALPHONSE F. TREZZA

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